concepts, percepts, mental sentiments, activities of
will and reactions of feeling, but which, when the
energy is quiescent, can live either in an inert torpor
or in an immobile silence and peace of self-
existence. Next we see that the determinations of
our mind do not all proceed from itself; for waves
and currents of mental energy enter into it from
outside: these take form in it or appear already
formed from some universal Mind or from other
minds and are accepted by us as our own thinking.
We can perceive also an occult or subliminal mind
in ourselves from which thoughts and perceptions
and will-impulses and mental feelings arise; we can
perceive too higher planes of consciousness from
which a superior mind energy works through us or
upon us. Finally we discover that that which
observes all this is a mental being supporting the
mind substance and mind energy; without this
presence, their upholder and source of sanctions,
they could not exist or operate. This mental being
or Purusha first appears as a silent witness and, if
that were all, we would have to accept the deter-
minations of mind as a phenomenal activity imposed
upon the being by Nature, by Prakriti, or else as a

creation presented to it by Prakriti, a world of
thought which Nature constructs and offers to the
observing Purusha. But afterwards we find that the
Purusha, the mental being, can depart from its
posture of a silent or accepting Witness; it can
become the source of reactions, accept, reject, even
rule and regulate, become the giver of.,,JLb.^.